May, 1955 CONTENTS

MANY SIGNPOSTS; ONE WAY
By Frederick W. Crumb, III; student; communicant of Trinity Church, Potsdam, New York.
PROBLEMS OF REUNION 134
By the Reverend F. B. Dalby; Superior, the English Congregation of the Society of St. John the Evangelist.
THE SIN AGAINST THE HOLY GHOST
By the Reverend Bonnell Spencer, O. H. C.
THE HOLY GHOST, THE HOLY CATHOLIC CHURCH144
By the Reverend John Clarence Petrie; Rector of St. Martin's Church, Clewiston, Florida.
THE AUGUSTINIAN CATENA 146
PERSON TO PERSON CALL
By the Reverend William B. Stimson; Rector of St. Andrew's Church, Yardley, Pennsylvania, Priest Associate of the Order.
BOOK REVIEWS150
DOUBLE-BARRELLED 152
By the Reverend Karl Tiedemann, O. H. C.
BIRTHDAY COMMEMORATIONS
NOTES155
CURRENT APPOINTMENTS



MADONNA AND CHILD
By Murillo

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Many Signposts; One Way

By F. W. CRUMB III.

In teaching Comparative Religion to a een-age Sunday School group, it became necessary to answer the age-old question of why we should consider any one religion better or more desirable than any other. While the comparative study of religion, in ts academic form, is supposed to be free from value judgments, the background of a Christian Church School makes it almost mpossible not to place the foreign faiths in some sort of rank order. What follows, then, is an attempt to set forth a logical and intellectually valid basis for comparative ranking or judging.

The list of religions to be found in the world today is limited mainly by the patience of the compiler. It ranges from our own Christianity, with its triune, monotheistic concept of God, to the fetish worship of primitive tribes, complete with totem poles, etc. However, since most of the teaching lone on a high-school level passes over these

lesser known faiths, we will give our attention to the major religions.

The first step is to separate the religions from the philosophies. It is in doing this that we perhaps incur the wrath of some of the leading students in this field. But the division is essential for the present argument. At first glance, this may seem an impossibility; what are the criteria? If we think of a religion as having two dimensions and a philosophy as having only one, the task becomes easier.

All men develop a philosophy as they mature. It may be uniquely their own, or it may be a part or whole of some established system. Almost without exception, these systems, personal or more universal, teach precepts for personal conduct and for interaction with one's fellowmen. They may be extremely simple (for instance, the Golden Rule) or complex (the Confucian ideals of personal relationships). They may include

a world view (the Platonic essence-reality dichotomy), or they may ignore reality. But however viewed, these philosophies contain the simple pragmatic essentials for daily human life. Religions, on the other hand, include not only a world view, and precepts for inter-personal relationships, but also a relationship with God or the Eternal. This relationship with God is the second dimension; the dividing line between a religion and a philosophy. (To be sure, there are many faiths in which this sharp division cannot be drawn. Perhaps the best example is the now fashionable agnosticism, which seems to combine a given philosophy with the vague idea that there is a guiding principle, or higher level of being, than the human.)

This second half of the dichotomy must be examined in more detail. What sort of relationship to God or the Eternal does a given religion teach? First, without becoming involved in the extremely subtle and complicated metaphysics of the Eastern religions, a few interesting observations may be made. From an over-all view (the particulars of which may differ according to the specific faith) the Eastern concept of God is, at best, disappointing. Salvation for the individual soul comes after it has overcome the "veil" of reality, and ultimately sinks into the Eternal itself, losing all individuality: a



St. John and the Poisoned Cup By Allegretto Nuzi (Courtesy of the National Gallery of Art, Washington, D. C.) [Kress Collection]

part returning to the whole. Aside from to view of the soul and its destiny, there is to concept that the God-head or the Etern does not care about the individual so Union, if it is to come, must come through the efforts of the soul; there is no extension as it were, of a helping hand. Salvation found solely through the efforts of the dividual man. (To this must be added to concept that the world, or reality, is illusion, a hindrance to salvation, son how deliberately placed in the soul's way the Eternal.)

When we shift our attention to what me be termed the Western religions, we find shift in the concepts of God and realistically. Zoroastrianism, Judaism, all teathe world is real, not an illusion. They atteach that God is a knowable, personal, how beit incomprehensible, Being who creat us and takes an interest in us. They atteach that the soul is a separate creation God, not a subtle extension of Himself, in the East. Salvation for the soul comes ultimate close communion with God, but the absorption into the Eternal.

The single most important difference that in Christianity and Judaism, not only of God create us as individuals, but also gave a way of salvation in which He has a particle of Karma, which governs the path of Karma, which governs the path of soul in its approach to the Eternal, but is a completely impersonal operation, keeping with the impersonality of the Eternal

Finally narrowing our attention to Chritianity alone, we find the highest development of this concept of a personal God. Who other conception of the Eternal cares enough for his creation to come Himself to was among men, teaching them the path of saltion, and finally dying the most painful deaths to atone for the sins of man; obstacting the path of salvation?

There is a second aspect of this "rankin which must be examined before we can arrat any valid conclusions. What is the propose of religion? At first glance, this means of the academic; the answer is, course, that religion is the means of knowing God, understanding His will for us, and

eiving the grace for fulfilling our destiny. 'araphrased from any catechism, this would be a very acceptable answer. But how hany people who are "religious" would give ou this answer? How many people look in religion as a social tool, as a comfort when life becomes unbearable, or simply as omething which one "does" because it is he thing to do? For the people who fall into the above classifications, almost any faith will suffice, as long as it fills one or more of the human needs listed above. (And my ist is by no means complete!)

Thus we must set upon "if" in trying to establish an order of "betterness" in faiths. If a person is looking only for a way of life which will give him earthly satisfaction, any aith is as good as any other, as long as they all provide a program for harmonious living mong our fellowmen which leads to the toped for results. But for those people who, because of teaching, insight—call it what you will—, for those people who demand more han simple, workable sociology, not just any faith will suffice.

Forget for a moment your allegiance to Christianity, and review what we have said about the major religions. As sentient numans, we have arrived at a need for God. based on our conviction, however formed, hat He must exist in order for the world to nake sense, and for man to have a purpose which is worthy of human allegiance. Cerainly, the Eastern concept of the Eternal, who does not care about His creations (or extensions), coupled with the rigid Law of Karma, which impersonally governs the bath of salvation, is, at best, a rather cold dea. To strive, without help from the Creator, for complete oblivion, is a cheerless prospect. The Moslem ideal of salvation, after which comes nothing but a continuous round of carnal pleasure is, to put it bluntly, rather boring. Nothing palls faster than the pleasure of unrelieved bodily amusement. To be sure, there is no loss of individuality, but this seems small compensation for what would become an eternity, steadily less interesting. The superiority of Christianity needs hardly be spelled out here; the contrasts are many, and striking. We have a



MADONNA AND CHILD

By Martin Schongauer

way of salvation, with grace to help us freely given by God, who not only created us as individuals, but who loves and cares for each of us to the extent of giving the ultimate gift for us: Himself killed that we might live.

To sum up, then: Any faith which teaches successful interpersonal dynamics for human living will suffice, if that is all that is asked of it. This "human dimension" is eventually arrived at, consciously or not, by all people. For those who ask more, faith must have the second or God-centered dimension. It follows that if we seek God (and all that this seeking implies), we must follow a path which will lead us to Him. That path in which God offers us His assistance is better still, for incomprehensibility cannot be understood by purely human effort. Christianity is the best of all possible paths, for it offers the ultimate in assistance: God Himself on earth, historically; and presently, through Sacramental grace.

Problems of Reunion

By F. B. Dalby, S. S. J. E.

In May, 1952, a meeting of superiors of English Men's Religious Communities with assessors, took place at the House of the Resurrection, Mirfield, at which the following statement on the Catholic conception of Episcopacy was drafted by a committee and subsequently accepted, with amendments, by the whole meeting:-"We believe it to be one of the most serious defects of the Report 'Church Relations in England' (as has been pointed out by Free Churchmen) that it fails to examine the doctrine of Episcopacy. The Report states (P. 38) that 'episcopacy cannot be offered to or accepted by the Free Churches as a mere matter of expediency or in a completely undefined form.' Yet no other reason for such offer or acceptance, nor any definition, is set out by the Report. While recognizing that episcopacy cannot be treated in isolation from the doctrine of the Church, we venture to suggest a summary definition which we believe to be in accordance with Scripture and the historic interpretation of the episcopal office.

"The bishop is the principal minister and representative of Christ in the local Church. He derives his authority from Christ's commission to his Apostles, "As my Father hath sent me, even so send I you." Yet this authority is not exercised by him merely as an individual, but as a member of that corporate apostolate, past and present, into which he has been admitted by his consecration. Bishops are not the sole repository of the authority wihch resides in the Church, but it is principally through the Episcopate that the Church's authority is exercised.

"To this office a man is consecrated by other bishops by the laying on of hands with prayer, through which the Holy Ghost conveys to him the divine grace requisite for the fulfilment of the functions of a bishop.

"His essential functions are as follows:-

1. Towards God, to be the principal minister of the Church's fundamental duty of worship as the Body of Christ.

- 2. Towards the Church.
- a. To safeguard the faith of the Churcin union with his brother bishops, by maitaining and expounding the true faith, a by banishing 'strange and erroneous' detrines.
- b. To foster the life of grace in the Church because he is the chief pastor of his flock a the principal minister of the sacramen and because he bestows on other minister the power to act in Christ's name.
- c. To maintain the unity of the Church because he is the center of unity of the fait ful within his diocese, and the link whit unites the local Church with the whole boo
- 3. Towards the world, to fulfil the apotolic work of the Body of Christ, proclaiming to men the word of God, and summonithem to repentance and faith.

"We believe this statement of the doctriof episcopacy to be that which underlies to Anglican ordinal and which has been constantly reiterated in Anglican statements doctrine.

"This question involves the followi principles:—

- 1. The acceptance of episcopacy by non-episcopal communion would be the aceptance of a divine gift. It would be blaphemous for a form of episcopal consecration to be employed without recognition that divine gift is being conveyed.
- 2. For a non-episcopal communion accept episcopacy into its system (unle merely as an administrative expedient) is volves the conclusion that a non-episcop ministry is defective. To continue to reconize episcopal and non-episcopal ministry as equally valid would be to deny that epicopacy was integral to the structure of the newly-constituted episcopal church.
- 3. Either reunion, or a state of intercommunion, between an episcopal and a net episcopal communion would inevitably involve discarding the theological basis episcopacy as set out above."

This seems admirably and well said, and he conclusions appear to be logically unnswerable. No. 1 seems a fatal objection o the prevalent idea of 'supplemental ordintion' as a solution of our difficulties.

If the above be a true statement of what piscopacy really is, and of the Anglican position with regard to it, let this be insisted on with quiet persistence in season and out, even though we become as voices crying n the wilderness in the most forlorn of minorities, for sooner or later Truth must prevail.

In December of 1950 an excellent critique was given to the C. D. C. P. by the Reverbend G. B. Bentley of the Report, "Church Relations in England", referred to at the beginning of the above statement on the true meaning and definition of episcopacy. This contains a point which seems to be of fundamental importance in all negotiations for Church union; and which he expresses as follows:—

"The Report," he says, "starts on the wrong foot and proceeds to bedevil the ecclesiastical situation unnecessarily. It says quite truly on page 20 that 'the modern use of the words 'church' and 'churches' to mean different denominations or communions into which Christendom is now divided corresponds to nothing in the Bible.' No one would deny that. But then it goes on to infer that no body which can be called 'Church' in the New Testament sense now exists. On page 23, for instance, it is said that 'because there is division within the Body of Christ on earth, it is impossible for separated communions or for any one of them to manifest the fullness of the life of the Body.' Each communion embodies and mediates only a measure of the truth.

"Now I want to suggest that these extremely misleading, and unwarranted, conclusions are made inevitable only because the Report insists on taking 'denominations' or 'communions' as the units with which reunion has to deal. Instead, having seen that a 'denomination' does not correspond to the New Testament idea of 'Church', it should have asked the question: Is there anything in the modern world that does correspond?



St. Martin, St. Jerome and St. Gregory Chartres Cathedral

And the answer to that question is surely this: that what we now call a 'diocese'— a local church consisting of bishop, presbyters, deacons, and laity, and performing the various acts of the church 'under' the bishop (as Ignatius puts it)—does correspond very closely indeed to the New Testament conception of a local church. Moreover, a diocese is historically the developed descendent of such a local church.

"The Report tries to avoid this conclusion by saying on page 20:— 'We have to face the fact that neither in Christendom as a whole, nor in most of our towns and villages, is there any body which corresponds to the New Testament idea of the Church as the fellowship in which all the Christians of the place are united in their Christian life and worship.' But that sentence is falsified by its last clause. The *essence* of a New Testa-

ment church did not consist in its comprehension of all who in its locality claimed the name of Christian. Usually all such were included. But, without going into the precise meaning of the 'parties' mentioned in I Corinthians, I would venture to say that the possibility of Christians organizing themselves apart from the Church of the place was not entirely unimaginable even in New Testament times. And if that had happened, it would not have meant that there was no longer any body which corresponded to the true New Testament idea of a local church. For the essence of that idea is not comprehension, but creation by the Word of God through the apostolic mission. Consequently you cannot prove, say, that the Church in the Diocese of Lincoln is not a church in the New Testament sense merely by pointing to the fact that there are persons within the area of its jurisdiction who call themselves Christians, yet do not belong to its fellowship.

"I am convinced that it is the existence of dioceses that gives us firm ground under our feet—dioceses, not in the sense of *areas* of jurisdiction, but in the sense of organic local



THE FINDING OF THE HOLY CROSS (Courtesy of the Metropolitan Museum of Art)

churches. If all the Christians, all the ecclesiastical organizations in the world, wer to be wiped out, except one genuine diocess one genuine local church, with its bishop presbyters, deacons, and laity, the Catholic Church would still exist—and exist in all it fullness, for the local church has in it all the essentials of the Church's life. God has, it His Providence so designed the Church that it consists of living cells, each capable of being, if need arise, complete in itself; and the cell is the local church."

This seems to be quite magnificently said and if only it could be insisted on and clearl grasped in all theological discussions on matters of reunion, what a lot of ecclesiastics fog would be automatically dispersed!

Fr. Bentley continues:—"This funda mental truth is apt to be obscured by an an biguity in the usage of the word 'catholic Sometimes the phrase 'the Catholic Church is used to mean 'the whole congregation of Christian people dispersed throughout th world'—that is, 'catholic' has the sense of 'universal.' But 'catholic' also means 'whole possessing the integrity of the Church; an in that sense a single diocese can be fully an completely catholic. For the universa Church is not an undifferentiated associa ation of Christian people, with bishops, prebyters, and deacons sprinkled here and then among them; it consists, as I have said, distinguishable cells, in each of which all th orders of the Church are represented; an the cell is the diocese. There are other organizational groups, of course: province the Papacy itself in its organizational aspec but these, however venerable and convenien are not of the Church's irreducible essence

"Now if that is so, I think we may agree with the Report (p. 23) that there exist schism within the church, but not quite it the sense which the Report gives to the assertion. There is schism within the Church 'universal' in the sense that there are group of dioceses (each of which is the Cathol Church in miniature) which are not in communion with other groups. But we cannot I think, follow the Report in applying the notion to the schism between the groups of dioceses which we call the Church of Englisher.



MADONNA AND CHILD By Girolamo del Pacchia

(Courtesy of the National Gallery of Art, Washington, D. C.)
[Kress Collection]

and and such groupings as the Methodist Church and the Congregational Union: for the latter are not groupings of dioceses at all.

"I have given much time to significance of the diocese because it seems to me to be the key, or at any rate one key, to the understanding of reunion. As long as we take "The Church of England", on the one hand, and "the Congregational Union" (let us say) on the other, as constituting the pieces of the puzzle that have somehow to be fitted together in order to realize the picture of the Catholic Church, we shall never make any progress. No; the essential pieces are dioceses, not "denominations." "Denominations" do not inter-communicate; dioceses do: but dioceses cannot enter into communion with groupings which are not dioceses. Therefore the problem is; can the Congregational Union be transformed into a group of dioceses with which the Anglican dioceses can begin to think of entering into communion? We are not, I think, called upon to define precisely what the Congregational Union now is, still less to deny the use that God has made of it. What is clear is that it does not consist of local churches as we understand them; and until it does, the question of intercommunion surely ought not to be raised.

"It is because the Archbishop's suggestion seemed to offer a method of effecting the transformation needed that I regard it as a good one. If the dissenting groups were to take episcopacy into their systems, it would become possible for them to develop into recognizable local churches. . . . If the Church of England gave orders to the Free Churches, it would be giving the new bishops authority

to create dioceses not of the existing organization."

These dioceses, as Fr. Bentley has shown above, would then constitute units with which the Church of England as such (being itself a conglomeration of dioceses) could enter into some kind of relationship, whether of approval or disapproval, as one properly constituted church with another.

Fr. Bentley then criticises in detail various features of the Report when it deals with the working out of closer relationship between the Church of England and any Free Church that accepted episcopacy—especially the supposition that free intercommunion would be permissible from the outset; and the proviso that the newly constituted episcopal church would maintain relations of full communion as before with non-episcopal bodies.

He then concludes:—"I am convinced that the Archbishop's proposal could not be put into practice with any hope of success unless,



THE ASCENSION
By Hans von Kulmbach
(Courtesy of the Metropolitan Museum of Art)

first, all question of intercommunion between the Church of England and the Free Churck were deferred until the latter had developed the structure of episcopal local churches and secondly, intercommunion between the episcopal Free Church and non-episcopa bodies were restricted in such a way as would exclude intercelebration and safe guard order and discipline in local churck life. If no Free Church is prepared to relax its attitude in these matters, then, however good the Archbishop's suggestion may be it itself, the time for carrying it out is no yet. Perhaps I should add that some Fre Church writers think the same. More than one of them have pointed out that accepting episcopacy means much more than accepting new titles for superintendent ministers or th like, because it involves doctrines of validit and divine grace. It is encouraging to se this so clearly recognized."

This is indeed the crux of the whole present situation. Is episcopal ordination merely a convenient from of Church government; or is it a sacramental ordinance, conveying divine authority and grace? Those who believe it to be the latter cannot be content to regard it, or to have it regarde by others, as a sort of 'optional extra', a would seem to be implied by the idea of 'supplemental ordination.'

In 1947, at the request of the Archbishop a representative group of Anglican theologians of 'Catholic' outook produced a report entitled *Catholicity*. Their objective they state in the Introduction (p. 9 sec. be as follows:—"In our divided Christendow we do not believe that any existing institution or group of institutions gives a full are balanced representation of the true are primitive Catholicity. It is the recovery the principles of that Catholicity that is or quest."

Again (on page 10, sec. c), "We have been led to see our problem as the result of fragmentation of *Christian* faith, though and life, which has led in turn to some measure of distortion of the truth. The runion of Christendom cannot therefore a fitting together of broken pieces, but must spring from a vital growth, towards

renuine wholeness or catholicity of faith, mought, and life."

And in their final section of all in the Report itself they proceed to consider "what is the principle upon which the Anglican Communion, despite the tensions within her, is one and may remain one,"—and their mindings are as follows:—

"It seems to us undeniable that our unity 'n the past has rested upon the assurance that certain things remain constant as part and parcel of the very structure of Anglicansm. Some of these things belong specifically to our Reformation heritage, some of hem belong to our Catholic continuity, and t is vital to our unity that both are constant and unalterable. The Anglican knows hat wherever he worships throughout the Anglican Communion he will find the Holy Scriptures read and public worship conflucted in the vulgar tongue; he will find he historic Creeds recited alike in the rite of Holy Baptism and in the Offices; he will find the Sacrament of Confirmation adminstered by the Bishop; and he will know that the celebrant at the Eucharist is a priest whom a Bishop, standing in the Apostolic Succession, has ordained. These things may be differently valued by churchmen, or even by theologians, but it is upon the constancy of these things in one single pattern, that the unity of the Anglican Communion rests, with the frank recognition that parts of the pattern which are not held to be of the esse by some Anglicans, are held to be of the esse, with conviction, by others.

"It is by a principle of constancy in Scriptures, Creed, Sacraments, and Apostolic Succession, that the Anglican Communion, for all the diversity within it, remains one. If this principle may be called, at the lowest, the historic condition of our unity in the Anglican Communion, we believe it to be at the highest the precondition of the task of theological synthesis to which the Anglican Communion is, in the Divine Providence, called."

Thus do the authors of the Catholicity report describe what in their opinion Anglicanism is and stands for, when it is true to its real peculiar interpretation. In no



By Sebastiano Ricci

(Courtesy of the National Gallery of Art, Washington, D. C.)

[Kress Collection]

other way than by being true to its real self can it make that particular contribution, to which at this juncture it would seem to be specially called, to the restoration of that "wholeness" throughout Christendom for which we must earnestly both work and pray.

The Sin Against The Holy Ghost

By Bonnell Spencer, O. H. C.

IV. LUKEWARMNESS

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. (*Rev.* 3:15-16.)

These words occur in the letter to the Laodiceans at the beginning of the Book of Revelation. It is the last of the seven letters which convey the special messages and warnings that our Lord sent to the seven Churches of Asia through St. John. The violence of our Lord's threat to the Laodiceans, "I will spue thee out of my mouth," would seem to indicate that they were in grave danger of committing the sin against the Holy Ghost.

These words were written to a Christian Church. There is nothing in the letter to indicate that there was anything wrong with the Laodiceans' Christianity as such. In several of the other letters our Lord rebukes the neighboring churches for holding the false doctrine of the Nicolaitans. The teaching of the Nicolaitans seems to have been something like our modern Christian materialism. As this heresy is not mentioned in the message to the Laodiceans, we may conclude that they had not erred in this way. Their Christianity, as far as it went, was sound.

The fault of the Laodiceans was that their Christianity did not go far enough. It touched only the surface of their lives. They were sincere Christians when they practiced their religion. They did not confuse God and mammon, and worship mammon in the name of God, as the Christian materialists do. They knew God as he has revealed himself in Christ. They recognized their spiritual obligations to him and performed the minimum duties regularly. But their real interest was elsewhere.

Laodicea was a prosperous trading center of the Roman Empire. Its prominent Christians were successful merchants. As the letter to them states, they were "rich and increased with goods." The accumulation and protection of their treasures upon earth absorbed the major share of their attention. At this occupation they worked with zear and enthusiasm. By comparison their religion was a pallid, lukewarm thing—a mere addenda to an otherwise busy life. Although they had escaped the sin of perverting religion that Christ condemned in the Pharisees, and the sin of spiritual pride that caused the Pharisees to cling to their perversion, the Laodiceans had fallen into a no less serious error. Having accepted Christianity, they had failed to work at_it, had never fully surrendered to it.

How common this attitude is today. So many Christians seem to be almost completely absorbed in their worldly affairs. It is not just that they spend more time at them that at anything else. That is to be expected these days when it is by no means easy to make a living. The trouble is that this work in the world whatever it is, which should be that person's Christian vocation, his primary means of serving God and man, is looked upon as the private concern of the individual engaged in for his own personal profit and success. It has nothing to do with his religion, and his religion has no influence on it.

This division between religion and the rea business of life is disastrous. Religion be comes meaningless, barren, unfruitful. I has no outlet in active service, no all-em barking spiritual object at which to striv and from which unity and order can be given to life. The practice of religion, therefore tends to degenerate into magic, a mer routine by which we keep God's favor, process by which we get his endorsement of the way we are living our own lives. And our work becomes equally meaningless. I is a mere struggle for existence, for power with no eternal significance. Christian princi ples are hardly reflected in it. It is not means which the soul grows through co operation with Christ.

As our Lord pointed out to the Laodiceans. nis lukewarmness is most dangerous precisebecause it seems so safe. All contingenies are apparently taken care of, all bets re covered. If it turns out that there is no uture life, one has at least made the most f this. If there is a future life, one can rest ssured that God's requirements have been net and all will be well. But a religion that s a mere insurance policy against eternal lamnation is worse than no religion at all. 'I would thou wert cold," completely lackng in religion, our Lord told the Laodiceans, or hot." A soul that has no religion may ooner or later sense a need and be converted. On the other hand, a soul that trusts in a ukewarm religion, a religion that is only a econdary interest in a busy worldly life, has 10 real religion at all, yet complacently thinks hat he has. He is likely someday to get a rude shock. "Because thou art lukewarm," says our Lord, "I will spue thee out of my mouth."

A real and living religion must heed Christ's injunction, "Seek ye first the kingrlom of God and his righteousness." (Matt. 5:33) Only when we seek God first, can we find him. The quest for God is a full time job, demanding all our faculties, all our energy, all our attention. He is to be known land served, and loved and enjoyed in every activity of our life. He is reaching out to us through the Church and its Sacraments. He is calling us to the intimacies of the way of prayer. He wants to be head of the house in every Christian family. He seeks to supply part of the world's need through the work of every Christian workman. He is present to be recognized and served in the least of these his brethren. But we shall never find him if our minds are absorbed by the questions, "What shall we eat? or What shall we drink? or Wherewithal shall we be clothed?" (Matt. 6:31) Even if our efforts to provide these things for ourselves are not doomed to failure, the frantic pursuit of them will leave us little time to know God, the Source of all good, little time to enjoy the eternal values. Whereas if we seek first our Heavenly Father, he knows we have need of all these things, and will not only give us



"O Ananias, Azarias, and Misael, Bless Ye The Lord."

himself, but all these things will be added unto us.

What has caused the modern divorce between religion and life, the modern absorption in the things of this world? I find it hard to believe that it is the attractiveness of the world. When I see in modern faces the the hard lines of strain, the anxiety over procuring the wherewithal to support life, the worry over beating one's rivals in the dog-eat-dog competition, the struggle to keep up appearances, the weariness with the squirrel in a cage-round of working to eat and eating to work, the frantic quest for amusement and recreation in the most puerile mechanical entertainment, and over all the haunting fear that civilization may be blown to bits and the last vestiges of the good life crushed out by totalitarian slavery, I wonder whether modern man really believes this is the best of all possible worlds. I wonder why he so loves his chains that he refuses to be released from them.

I think his real difficulty is that he does not know that in God he can find the escape from futility. In the man who has no contact with the Church, this ignorance is excusable. But for the lukewarm Christian, who relegates his religion to a subsidiary place in his life, it is not. For he is deliberately rejecting his opportunities to be led by the Holy Spirit into the fulness of truth. In nearly every Parish there are opportunities for instruction which are neglected. The clergy of the Church are eager to guide souls in the way that leads to God, but their help is neither sought nor accepted. Innumerable books, magazines and pamphlets are pub-

lished, that deal with every aspect of the Christian faith and life, but they are gathering dust on shelves and in tract racks. The average Christian today will not learn. He prefers to remain lukewarm. He must not complain if in the end he finds that he has been resisting the Holy Spirit and therefore, like the Laodiceans, deserves our Lord's rejection.

The weight of secularism presses heavily upon all of us these days. It requires strong and persistent effort to take religion seriously in a society which, if it does not consider it futile, writes it off as an optional extra to an otherwise fully occupied life. The Holy Spirit can inspire and empower that effort in us. But first we must let him convince us of three truths.

The first is that the Church has something to give us. One of the easiest ways to discover this is to read a little Church history. When we know something of the great drama of the Church down the centuries, how it has always conquered its conquerors, converted its persecutors, how it has built up civilizations and survived their downfall, persisted and grown even when racked by heresies and torn by divisions, adapted its eternal message to every age and ministered its grace to every human need, we begin to realize its potential, invincible power today. When we meet the saints, and learn what Christ has been able to do in other souls no better equipped than ours, we get some inkling of what he can do in us.



Then second, we must recognize that there is a science of the spiritual life. The average Christian's ignorance here is abysmal. We can enumerate only a few points. There is the art of worship, by which the soul escapes from its petty concerns into the Body of Christ, to be lifted up by him to the Throng of God. There is the way of prayer, the round of daily contacts with Christ that link our lives to him, the practice of meditation by which he can reveal himself to us. There is the fellowship of intercession, by which we help each other on the way, and the prayers of the saints to encourage us. There is the practice of penitence, especially the Sacrament of Confession, by which we can honest ly face our sins and receive Christ's absolution. There is self-discipline and self-mortification, by which our scattered personalities are united under the will of God. The way is long, for we have far to go. At first it may seem hard, and it will grow harder. But if we persist, we shall finally be brought in to the dark night of the soul, in which the las of our self-centeredness is lost, and through that into the bright light of union with God into the joy of contemplating him.

Thirdly, we must be convinced that the spiritual life is worthwhile. This knowledge can come only from experience. But if we are regularly participating in the worship and Sacraments of the Church, if we are surrendering to Christ in prayer and self discipline, we shall gradually become con scious of his power in our lives. If we le him lift us to the higher levels of the spirit ual life, if we really take up our cross and follow him, we shall experience something of the invincible heroism of the martyrs something of the radiating love of the saints something of the joy that was set before Christ as he endured the cross, despising the shame.

Chesterton said that Christianity has never failed because it has never been tried. That is true. No age has ever fully surrendered to Christ and let him work his will in it. It is horribly true today, when we are content to be such lukewarm Christians that we know little of the love of God that passet knowledge, little of the power of Christ that could set us free.

We have now considered in these articles three attitudes that Christ warned his confemporaries tended dangerously toward the fain against the Holy Ghost. We have seen how they apply to us today. First, there was the Pharisees' reversal of values that ed them to attribute Christ's power to the idevil, echoed in modern Christian materialism that serves mammon in the name of God. Second, there was the Pharisees' spiritual bride, which is to be found in the modern man's self-satisfaction with a comfortable respectability. Third, there was the Laodi-

ceans' lukewarmness, which has its counterpart in our willingness to let religion be a secondary interest in our lives. The fact that Christ warned these people shows that, though they tended toward the unforgivable sin, they had not yet finally committed it. They could heed his warning, repent and be saved. We trust the same is still true for us. In our next article we shall study the case history of one soul whom the Church fears did finally and fatally commit the sin against the Holy Ghost.



St. George and the Dragon By Raphael

(Courtesy of the National Gallery of Art, Washington, D. C.)
[Mellon Collection]

The Holy Ghost, The Holy Catholic Church

By John Clarence Petrie

¬ o think properly of the Holy Ghost is to think of the Holy Catholic Church. "What was that you said?" The sceptical question is one that would be asked by millions of people. To them the Holy Spirit is the very opposite of the Catholic Church, or any other church for that matter unless perhaps an exception be made of the Society of Friends, who, to hear some talk, has neither organization, ceremonies nor rites. The way to explode that fallacy is to imagine an organ in a strict Quaker meeting house, an altar, prayers from a book, a priest or minister with a salary paid by the church. It is true that some Friends churches today differ little from other Protestant churches: but the "simon pure" article calls Sunday "First Day" and retains many of the old customs from the broad-brim-bonnet-theeand-thou time. A broadbrim differs in no principles from a clerical collar, nor a bonnet from a nun's coif. First Day is still Sunday, and the Quaker meeting for silence follows a rather rigid procedure.

Well, then, to have the religion of the Spirit, a term popularized by Auguste Sabatier, we must eschew all churches, all organizations . . . and shall we also exclude books, particularly the Bible? Yes, we had best exclude the Bible if we want to have that religion of the free Spirit. The Bible did not drop down out of heaven on a string (particularly in the King James version, as some seem to believe). The Bible is the sacred literature of the Catholic Church, Armed with only the Jewish Old Testament, the book of the Church of God, the old Israel, the first bishops of the new Israel, the Holy Apostles, set out to prove to their Jewish confreres that the Messiah had come, been crucified, and rose again from the tomb thus proving His claims. But that book of the old Israel was full of the doings of the Holy Ghost from His brooding over the waters before order was brought out of primeval chaos to the inspiration of the latest prophet. What other literature tells of Him? What other religion believed in Him?

Those first bishops of the Catholic Church had been promised the visitation of the Hold Ghost. Ten days after the Ascension the promise was carried out in the outpouring of Pentecost. The life of the first years of the Catholic Church is partly recorded for us in the book of the Acts of the Apostles, a book that was finally to be declared inspired and put into a Christian Bible, the New Testament. Who did the declaring? The Holy Catholic Church, of course were many writings clamoring for a place ir that Christian Bible, but only a few were ac cepted by the synods of bishops in those early centuries when the New Testament was being written and approved.

The Acts of the Apostles is our earliest church history. Yet it is a Holy Spirit filled work. Indeed it is commonly said that a better name for it would be, The Acts of the Holy Ghost.

The first cause of the mistaken notion that Church and the Holy Ghost are in conflict is right there in the mistaken notion of the Bible. The average Protestant is under the delusion that the New Testament is older than the Christian Church whereas the Apostles had not a line of New Testament when they began their missionary work. If can be safely said that even when St. John the Divine died at the close of the first century he would not have understood the word. New Testament. Christ founded a Church and the Church produced the New Testat All that we know of the Holy Spirit from the day the angel Gabrie! told the Blessed Virgin that her conception would be by the Holy Ghost, until the lasmention of Him in the New Testament we owe to the Catholic Church. The Church vas His home. He made valid its priestlood, its sacraments, its teachings; filled its members at Baptism and Confirmation.

Another frequent source of error is to be ound in that familiar passage in St. John's Gospel describing the Visit by night of Nicolemus to our blessed Lord. On being told hat he must be born again, Nicodemus emonstrated that a grown man could not re-enter his mother's womb. Jesus made he statement stronger by saying that a man nust be born again, spiritually speaking. But far from that being a birth separated rom rite, ceremonies, sacraments, it is to be 'of water and the Spirit'. Naturally. Had not the Holy Spirit descended upon Christ Himself after submission to John's Baptism by water?

Then follow the words that are so often misunderstood.

"Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is everyone that is born of the Spirit".

St. John 3:7-8

Nicodemus was unwilling to accept what Divinity Itself was teaching him because he could not understand how such a birth from above was possible. Small wonder. Men are always refusing to accept divine revelaation because they cannot understand or do not like what is revealed. Our Lord's answer to Nicodemus applies to all of us who insist that divine revelation must be something so small in compass that our little minds can take it in. Did Nicodemus understand the orgin and destiny of the wind? Do we? Are there no mysteries in Nature which the scientists have not solved? On the contrary we are constantly learning new facts about Nature with no more understanding of the why and wherefore than Nicodemus had of the wind. Do we reject gravity because we cannot understand it, or why the birds mate? No more could Nicodemus understand nor can we, how God could regenerate a man by water and the Holy Ghost. Eternal Truth has spoken, who could neither deceive nor be deceived.

But this very story of Nicodemus we owe to the Catholic Church which put St. John's Gospel into the New Testament. The connection between "I believe in the Holy Ghost" and the next article, "the Holy Catholic Church" is more than one of position in the Creed. The two belong together. If a man wants the "Religion of the Spirit" let him look for it in the "Church of the Spirit" which is none other than the Holy Catholic Church.



The Augustinian Catena

CHAPTER XVI

Of the devil and his manifold temptations

1. When the tempter came not near, his absence was Thy doing, he lacked time and place for his evil work, and that also was Thy doing.

The powers of darkness came to tempt me, but Thou hast strengthened me, so that I should recognize and despise them. The tempter came as a strong man armed, but Thou hast withstood him, so that he should not overcome me whom Thou hast strengthened.

The tempter came disguised as an angel of light, but Thou didst rebuke him, so that he should not deceive me. Thou hast enlightened me, so that I might know him. For he is that great and terrible dragon, called the devil and Satan, having seven heads and ten horns, whom Thou hast created to take his pastime in this great and wide sea, wherein are things creeping innumerable, both small and great beasts, that is, many kinds of demons who, day and night, without ceasing, go about, seeking whom they may devour, except Thou didst deliver them.

2. For this is that old dragon, who first appeared in the paradise of pleasure, who draws away with his tail the third part of the stars of heaven, and casts them into the earth; who with his poison corrupts the waters of the earth that men may drink of them and die; he spreads out gold before them as if it were clay; He has such self-assurance that it seems as if he could make even Jordan flow into his mouth: his nature is absolutely fearless, and who can deliver out of his maw? Who can rescue out of his mouth except Thou, O Lord, who brakedst the heads of the great dragon?

Help us, O Lord, stretch out Thy wings over us, that we may take refuge under them from the fury of the dragon who persecutes us. Protect us from his horns with Thy shield. For to devour the souls whom Thou hast created is his continual endeavour, his one desire.

3. And therefore, my God, we cry to Thee deliver us from our relentless enemy, while whether we wake or sleep, whether we eat or drink, or whatever we do, besets us day and night, by fraud and artifice, now openly, now secretly, training his poisoned darts upon us, in order to destroy our souls.

And, nevertheless, O Lord, such is our most wicked madness, that although we continually see the dragon ever with open mouth waiting to devour us, yet still we sleep and enjoy ourselves in idleness, as if we were safe from him, who desires nothly ing so much as to destroy us.

For the enemy watches without slumber that he may kill, but we will not so much as wake out of sleep to protect ourselved from him.

4. Behold how he has spread unending nets for our feet, and has filled all our pathle with snares, that he may take our sould And who can ever escape him?

He spreads nets in riches: he spreads nets in poverty. He sets traps in food, in drink, in pleasure, in sleeping, in waking. He lays snares in words, in deeds, in all our ways.

But Thou, O Lord, deliver us from the snars of the hunter, and from his rough words that we may give thanks unto Thee, saying Blessed be the Lord, who hath not give us over for a prey unto their teeth. Our soul is escaped, even as a bird out of the snare of the fowler: the snare is broken and we are delivered.

CHAPTER XVII

That GOD is the light of the righteous.

1. Enlighten mine eyes, O Lord my Light that I may see, and walk in Thy light that I may not stumble into the nets of the devil. For who can escape all those mannets if he cannot see them? And who can see them except Thou enlighten him with Thy radiance?

For the devil is the father of darkness, and hides his traps in his own darkness, that they who walk in their own darkness may be caught in them; for they are the sons of that darkness, who do not see Thy light, in the which whosoever walketh shall not be afraid.

or he who walketh in the day stumbleth not; he who walketh in the night stumbleth, because the light is not in him.

Thou art Light, O Lord, Thou art the light of the sons of light; Thou art the day that knows no ending, in which Thy children may walk without stumbling. All who walk without Thee are in darkness, because they have not Thee, who, art the Light of the world.

Behold, every day we become more and more convinced that he who is farthest way from Thee, the true Light, gets the more easily enveloped in the darkness of sin and because he is more in the darkness he is less conscious of it, and is the more often caught, and falls into sin; and, what is even more horrible, he does not even know that he has fallen.

For he who is unconscious that he has fallen, hastes not to rise again, because he thinks himself to be still standing.

O Thou true Light of the mind, O Lord my God, enlighten now mine eyes, that I may both perceive and know, lest I fall away, in the sight of mine enemy.

For our enemy labours that he may utterly destroy us: but, we pray Thee, make him melt away before our face, even as wax melteth at the fire.

For the devil, O Lord, is from first to last a robber, who took counsel to usurp Thy glory. Because he is so full of haughtiness and pride; he has not only fallen headlong, but Thou hast cast him down from Thy Holy mountain from the height where he walked in the midst of the stones of fire.

And now, O Lord my Life, O Lord my God, since the day when he fell, for hatred of Thee, O great King, he ceases not to persecute Thy children, desiring to destroy Thy creatures whom Thine almighty goodness has created in Thine own image, the image which he destroyed in himself by his own pride.

but disable him, O Thou our Strength, be-



Madonna and Child By Donatello

fore he devour us Thy lambs; and send forth Thy light that we may see the traps he has prepared, and escape away from them to Thee, O Thou Joy of Israel.

All this, O Lord, Thou knowest very well, for Thou knowest how contentious and stiff-necked he is.

And indeed, I do not say this in order to inform Thee, who seest all, and from whom nothing is hid, but at the feet of Thy Majesty I pour out my complaint against mine enemy, that Thou, O Judge eternal, mayest condemn him, and save us Thy children, for Thou art our Strength.

4. For very crafty is our enemy, O Lord, and full of crooked wiles, nor is it easy to detect his circuitous ways, nor to recognize the features of his countenance, except by Thy light.

For he is now here, now there: now a lamb, now a wolf: now he shows himself as darkness, now as light. And whatever may be the special opportunity of time and place, he varies the temptations according to the varying changes and chances.

For he is sad himself, in order to deceive the sorrowful. He pretends to rejoice, so as to make a laughing-stock of the joyful. He disguises himself as an angel of light, in order to defraud the devout. To disarm the strong he appears to be a lamb, to de-

vour the meek he comes as a wolf.

All these things have to be done under cover of various trials: so he frightens some by the terror by night, others by the arrow that flieth by day, some by the pestilence that walketh in darkness, others by the assault of the demon that destroyeth in the noonday.

And who is sufficient for these things, to recognize him in all his craftiness? Who shall declare the fashion of his garment and the circle of his teeth who dare survey?

5. Behold, he hides his arrows in his quiver, and conceals his snares under the appearance of light: and this is most difficult to detect, unless, O Lord our hope, we get light from Thee, that we may see it all.

For it is not only in the works of the flesh' which are easily recognized as such, not in vices only, but he hides his subtle snares even in spiritual exercises, and endues vice with the colour of virtue, transforming himself into an angel of light.

So does Satan, that son of Belial, seek or casions against us, O Lord our God, now as a lion, now as a dragon, openly or secretly outwardly and inwardly, by day and by night lying in ambush to seize our souls.

But deliver Thou us, O Lord God, who hope for salvation in Thee, that he may have cause to grieve over us, and Thou Thyselbe ever praised in us, O Lord our God.

Person To Person Call

By WILLIAM B. STIMSON

perator, I want Wainright 1245, person to person, for John Smith, reverse charges, this is John Smith, Jr. Hello, Dad, sorry to call collect . . . Yes, I did get your check but I don't know where it all goes . . . No I'm okay, but I had to tell you I have to come home . . . Yes, I'm going to quit here and go to High School. No, the School's swell. Honest, I love it. The kids too . . . No, I haven't flunked out but I have to admit I've goofed off and better start all over. I'm just not good enough for this kind of school . . . Running away? Not from here—no, Dad . . . well, maybe from myself. Look here: when I came up here I thought I was something special pretty good myself, but mostly as your son. I remember you gave me a lot of advice but I didn't listen—I thought I knew it all already. Everything was going swell till it came to this geometry exam . . . yeah, last Monday: I thought I had it cold. I played a bit of poker the night before—that's one reason I'm calling collect . .. yeah, I wrote an IOU for \$20.00 more too . . . sure we did stay up kind of late but I'm telling you I had it down cold. But when I opened that exam up it knocked me for a loop-I simply couldn't get squared away. And gosh, Dad, it meant losing out on the fraternity and the

team and my choice of college: Oh gee, Dadit was awful! But this is the worst part Dad, I—I cheated, that's the word...yeah the guy next to me who's captain of the team and fraternity president. He hunched was in a fix and slipped me the dope and—I took it."

"Caught? No, Dad, not a word . . . scared I might be? Gosh, I dunno. I'm not sleeping too good. Sometimes I've almost hoped thee would spot it and heave me out. Mostly it't just that I've found out I'm no good—not good enough for Andover and not good enough for you. All I want is to come back and get a fresh start in high school with no questions asked: leave all this behind and start new down where I belong . . . you say I can't leave it behind? That I'll carry i along forever? No, Dad, I'll forget in time and what's more I'll show you what I can'd from now on—I've learned my lesson! . .

"WHAT? Tell the Prof?? Hey wait Dad, isn't it enough that I gotta quit? Lister—it's not me alone: you were an Hono Student—greatest athlete—reflected highest credit to the school for four years. I wall by that plaque in Main Hall every day. You want me to pin up underneath it "His so was the prize goof-off"? Dad, I can't dethat. Why can't I just fade out?..."

"Okay you talk, I'm listening . . . yeah, u got me there. I haven't got what it takes own up . . . what? Neither did you? ad, you've always had what it takes: that's nere we're different . . . oh okay, okay I'll ut up. I'm listening . . . strength? That's nere I told you I flunked, Dad . . . outte strength? Do you mean vitamins or mething? . . . Something you had to have? don't get you-okay I'll listen . . . offended od? Say listen, Dad I konw you're Recr's Warden and all that but this has got thing to do with God, it's Professor Jones. h sure, sure, sure: God is more important an old Jonesy but not to me right now . what? First things first? Yeah, but what you mean? . . . have to square it with od first? Listen, Dad, I got news for you: ve been telling God all about this for three ays, and I haven't seen Him change old onesy any. God's God and I guess He's in eaven but old Jonesy is right here in Andver. I'll try to fix it with God when I neet Him, but my problem is named Jones . . what? Say listen, Dad, that's parsonalk and strictly for the birds except on Sunay. God's God and I'm me and we'll leave that way till Judgement Day. Look here, oad, I know I'm piling up a whopping big elephone bill, but this I gotta say. I know 'm God's just the way a private belongs to is general. I'll try to keep my nose clean nd be a good soldier from here on in: but I on't mess around with the Brass—that's not ealthy. What? You say He loves me? I've disappointed Him by a mere little bit of cheating? Oh come on, Dad, you're nuttier than a fruit cake. What has God to do with me?"

"Yeah I'm listening . . . yeah, I'm kind of nervous and excited . . . yeah, I asked your advice so I'll take it . . . maybe you got something there: if God is really God He'd find a way to let us keep square with Him: but just how is that done . . . His priests? You don't mean that Father Bill has any kind of inside track? Why, he's just another bloke . . . Orders? Commission? Oh, no: that's a new one—you mean that God uses humans to do His jobs? Never thought of that . . ."

"Now wait, Dad: I've been listening, now I gotta talk... you say that you didn't have what it takes? You say you couldn't face the things you had to face till this Godalmighty gave you the juice? You say you found the contact?... Okay: I've got nothing else to hang onto—I'll have to try your line... what? You stuck a pamphlet into my duds? You have it marked? Okay I'll look for it. I promise I'll read it, but I don't promise anything more than that..."

"Yes Dad,—if you say you needed forgiveness I'll have to take your word. If you say you got the strength to do something you couldn't have done by yourself I'll try to work that on old Jonesy: but I got news for you, its going to be tough!"

"Thanks, Dad . . . got you, Dad . . . say Dad, I never dreamed you could have been a goof-off like me. Goodnight."



Book Reviews

THEOLOGY AND REALITY By W. Norman Pittenger

(Greenwich, Conn. The Seabury Press,

1955) pp. 235. Cloth \$3.25.

This book is not a dogmatic treatise, but rather an attempt on the part of the writer to give one a feel for the Christian religion. The first five chapters deal with the points of view one should have in approaching the The first chapter "Theology and Reality" show the necessity of Theology, an ordered knowledge of God. The second chapter considers the contemporary scientific and philosophic situation: "That science gives us a mechanistic view, but that the mechanistic view does not go all the way." (p. 28) Also, that "Religion, if it minds its own business, has nothing to fear from science; nor has science, when it also minds its own business, anything to fear from religion," (p.33). The present philosophic situation, Fr. Pittenger maintains, does not give an adequate account of the universe, that is, of God and his relation to the world. unceasing change, blind evolution, beginning nowhere and ending nowhere, and unconscious purpose or will or a vitalistic stream of tendency—none of these, can give an adequate explanation for the universe— Only the Christian data can supply an adequate norm for the understanding of man, the world and God. In the third chapter "Christianity as an Outline," Christianity is shown to be more than an ethical code, or system of belief and a way of worship; it is a religion, that is a bond between man and the Source of his life, and as such is a culture. a way of life. "To be a Christian means to be a member of a community brought into existence by God's act in Christ. And this means to live with the Church and reflect the unique faith, worship and life which are the marks of its culture." (p. 57). The next chapter points out the importance of the liberal tradition in theology, namely that human reason and its findings are to be trusted, to some real, if limited, degree. Chapter five, "The Secular and Religious,"

shows the fatal danger, and impossibility of trying to make life all religious. To attempt this makes for selfconscious, priggish religiosity. The following quotation will help to show that Dr. Pittinger means "At schoow we are sometimes told 'to take God into the game'. That was wrong; it was an example of the very confusion against which we have been protesting. We should have been told to play the game as hard and as clean as we could, forgetting God and all matters realigious. In doing this we should have been serving God under one of His many disaguises", (p. 88).

The remaining chapters of this book sum marize and explain various doctrines of the Christian religion. The chapter on salvation is particularly helpful. The author assists us to a better understanding of the Atonement by considering briefly, but carefully, some it various aspects—viz—as sacrifice, justification, ransom, transfusion and payment of debt.

The view proposed in the chapter on the Lord's Supper is most unsatisfactory as to the reality "of Christ's sacramental presence" —Dr. Pittenger quoting from his book "Th Christian Sacrifice" says "The bread and wine remain bread and wine, but are now put into a new sphere of operation that Goo has established for them; they serve in St Augustine's words, as signa sacra, by which the presence of Christ is made possible in Hi humanity as holy food for men's nourish ment"; then in this present book he goes or to say "The view which is here advocatee might be called instrumentalism . . . God is where He 'acts'. He acts in the humanity conr ceived and born of Mary, acts in an intensive and definitive sense. He also acts for the purpose we have indicated, in the eucharistic action, and there He acts in terms of that same humanity which was the mean does is attributed directly to a person. Nov there is all the difference imaginable between say, a leather glove which one might use a an instrument of one's hand, and a hand which is a substantial personal instrument

oes is attributed directly to a person. Now Dr. Pittenger does not indicate in which ense he uses the word 'instrument'. Cerlainly only the second use mentioned above, admissible in view of our Lord's declarative words "This is my Body", "This is my Blood." So it simply is not true to say "the oread and the wine remain bread and wine" f words are to mean anything at all, and if we believe that He who first spoke these words is "Truth".

In this same context the question is raised is to what Dr. Pittenger's "view" of the Incarnation really is. Remember it was said by him "He (Christ) acts in the humanity bonceived and born of Mary". Does he nean that the Second Person of the Divine Reality uses the humanity merely as an instrument? Or can this be taken to mean that Tesus, in His perfect human body and soul, is God. On page 101 the second view seems to be definitely stated, where he says "in Christ there is achieved on this human level the close and rich union of the Logos and our nature. And this is no mere ethical union but . . . a relationship of essential being."

In view of this my chief criticism of this book is that it is difficult in many places to know exactly what Dr. Pittenger means or what his words imply. Let me give one other example, on page 64 we find him writing "to say that the Incarnation of God in Christ, the Lord who is at the center of faith, is primary to Christianity, while the manner of his physical conception is secondary, seems o me sheer gain." Why a gain when the Creed says "Conceived by the Holy Ghost"? Once more in the same paragraph he writes on the matter of the Resurrection of Christ, ve certainly have been much helped when ve see that the Easter gospel is not that the omb was empty, (although it may have been) out rather that the Lord Jesus was alive in he full reality of His divinity and His umanity." Of course "then were the disiples glad when they saw the Lord"; but am sure they had no doubts as to whether r not the tomb "may have been empty."

I leave it to the reader to decide what manner of thinking this is.

L. K.



THE COMPANY OF THE REDEEMED By Fra Angelico

Double-Barrelled

By Karl Tiedemann, O. H. C.

ouble-barrelled" usually refers to shot guns. But in this article this word is intended to described a new form of retreat which we are using at Santa Barbara.

We have tried during the past five years to tell you about the site and work of Mount Calvary. But as a recent visitor said, it is quite impossible to convey to readers any adequate description of the beauty of the Monastery. But let us try again! We are located twelve hundred feet above the ocean. On a clear day one can see forty miles in each direction, up and down the coast line. To the South (the coast line at Santa Barbara runs east and west) is the majestic Pacific with the Channel Islands before us. It is appropriate that our House should face Santa Cruz Island to the south and the Los Padros Mountains to the north. Surely any Superior would be flying in the face of Providence who disregarded the symbolism of these natural surroundings.

The House itself was designed by a great architect steeped in the Spanish tradition, Reginald Johnson. It is built around a patio which is 75 feet square. The room intended for the living room (the house was designed as private residence) makes a lovely and gracious chapel with its heavily beamed ceiling and large windows to the east and west. Often it is hard to fix one's attention at Lauds, so gorgeous are the sun risings. And sometimes we have strange visitors at Lauds! Once a red fox came and looked in at us while saying our office. He gazed at our white-robed figures with a puzzled expression, finally shook his head sadly and loped away. On another occasion a bird was so anxious to attend Lauds that he drove at the big window with such force that he broke his neck and fell down dead.

The refectory and the great reception-room are impressive. The ceiling of the former is made of quarter-inch oak and visitors are charmed when told that the wood came out of a bar in Chicago,—this wood and mann of the doors being the gift of a friend in that city. On the walls of the reception rooms are fine pictures and paintings in the Spanish tradition.

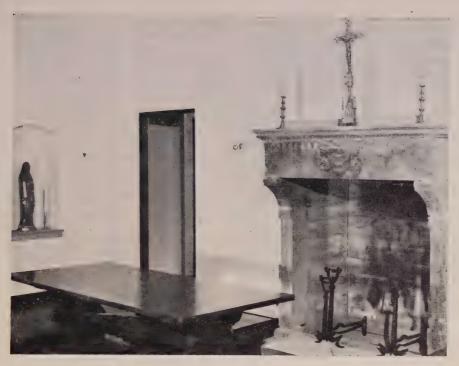
The furnishings of the chapel, refectory and reception room are authentic Spanish tables and chairs. The Order arrived in Santa Barbara at the right time psychologically as well as spiritually. People were clossing up their big houses and of their charity gave us many lovely pieces of furniture. The me, at least, Spanish culture is the most attractive of all European styles. Spanish pictures, altars, chairs and tables are always solid, masculine, dignified, religious, heartwarming. Baroque art is the expression of that happiness and gaiety which should be the hall-mark of our spirituality.

The glory and happiness of our exaltar tion in Christ is symbolized by the great gole altar which stands at one end of the big reception room, a glorious example of Spanish colonial baroque art. It is about 200 yearold.

Two other aids to enjoying silence as Mount Calvary are the patio with its many flowers grouped about the great central wrought-iron cross with its many symbol of the Passion, and the flat roof from which one can look for miles at God's great creation "How quiet it is," is the usual reaction from visitors.

But the thing which perhaps mostly influenced us in the choice of this unfinished home as a retreat house was the great room intended for a future art gallery, 125 feet long and 40 feet wide. This has been split up into twelve cubicles (named after the twelve Apostles). A cubicle offers privacy, but as there is no ceiling, the roof being five feet further up above the walls, our retreatants are asked to snore polyphonically!

We believe that the main necessity about a retreat, after the opportunities for Mass and private devotion, is silence amidst in



THE REFECTORY—MOUNT CALVARY PRIORY

(Photograph by George F. Weld Santa Barbara California)

piring surroundings. To this loveliness of lature and to this silence in the realized Presence of God have come many a tired and lewildered business man, many a special broblem, many a weary priest. The use of Mount Calvary for retreats has exceeded our vildest hope. At the moment of writing in the middle of March) we have all our yeek ends filled up until some time in June. And there are also retreats scheduled for the clergy during the course of the weeks.

The great shower of blessings which atended the retreats for priests and laymen
have produced a cry for similar retreats for
women. So it is that St. Mary's Retreat
House (the gift of a devout layman) has
some into existence. St. Mary's is also a
private dwelling transformed into a retreat
House. It is as charming in its feminine
way as Mount Calvary is satisfying in a
masculine sense. St. Mary's is situated at
the edge of Santa Barbara surrounded by a
marden which affords privacy and quiet. It
too has lended itself to transformation into
retreat house. The great thing lacking is

a proper chapel. At the moment all the Sisters could do was to enclose a small loggia which offers quiet and privacy. It may be that those who read this article will want to contribute to the chapel fund which the Sisters have opened.

At St. Mary's four Sisters of the Holy Nativity have been saying their offices and prayers and offering opportunity for retreats for women since July of last year, 1954. Already they have almost as many requests as they can answer. Sometimes the conductor is one of the Fathers at Mount Calvary, sometimes a secular priest, and sometimes one of the Sisters conducts the retreats. In these days of the emancipation of women and the growth of women's work, it is only right and fitting that Sisters should give retreats and say prayers as well as priests. Masses are supplied from Mount Calvary and on occasion the Sisters come to our chapel.

In the course of arranging these retreats there arose the question of giving "doublebarrelled" retreats,—that is, the men coming to Mount Calvary and the wives and mothers and "sisters and cousins and aunts" remaining at St. Mary's. I don't quite follow the example of the Roman Church in encouraging husbands and wives to attend the same retreat! Being a monk I would think that the purpose of a retreat was to get away alone, even from one's dearest. But perhaps I have that quaint idea because I am not a husband! At any rate our "double-barrelled" retreats have met the need in this our peculiar way.

How is this double venture financed? By free-will offerings. There are no fixed charges, no endowments, no salaries. But it is a great cause for thanksgiving that already, at both Houses, retreats are paying their

own way, and we are grateful to all oul friends who make both Houses possible.

The great problem, of course, is a big enough staff at Mount Calvary to fulfill the ever-growing demand for retreats for mediand women. I think the Sisters are doing a better job than we monks in that they confine their activities to that of the retreats Whereas we find it very difficult to say "Not to the many requests that come to us for schools of prayer as well as those for retreats."

But perhaps the most encouraging sign of the times is this desire for growth in holiness which a good retreat affords. Pleasur pray for the work of the Order of the Holb Cross and the Sisters of the Holy Nativity at Santa Barbara.

Birthday Commemorations

One of the happiest occasions of family life is the anniversary of birthdays. These are remembered by the observance of the day by happy gatherings with the inevitable Birthday Cake and the presenting of gifts.

Each year the family life of Holy Church is made joyous by the commemoration of her children who have made outstanding contribtions to the holiness of all her members. Their anniversaries are anticipated by a commemoration at First Vespers of their Feast Day. Some of the greater Saints' Days are prepared for by abstinence or fast so that members of the Church Family may be the more ready to enter into the celebration of their special Holy Day. Most commemorations are kept in honor of the day of their natural birth. Others are commemorated in honor of their conversion—notably St. Paul's wonderful conversion and that of St. Augustine.

St. Augustine is the principal patron of the Order of the Holy Cross. The Main Chapel at Holy Cross is dedicated in honor of this illustrious saint. His natural birthday occurs on the 28 of August while his spiritual birth is commemorated on May 5.

The story of his "sudden" conversion is well-known, how he went into the garden and heard the voice of a child repeating again and again: Tolle lege—"Take up and read"

which he did, picking up a copy of St. Paul's Epistles and reading in Romans 13, "Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness". However, St. Augustine's conversion was not as dramatic and sudden as is commonly believed.

"The ways of God are past finding out." God had singled out the great soul of Augustine as being too valuable to be lost to pagar philosophy. Before his conversion Augustine gave himself up to the pleasures of the flesh as well as to the delights of intellect, as he delved into Manichaean Philosophy from his nineteenth year until his conversion.

Two things especially attracted him to the Manichaeans: They felt at liberty to criticise the Scriptures, particularly the Old Testament, with perfect freedom; they held chast ty and self-denial in honor. The former fitted in with the impression which the Bible had made on Augustine himself; the latter corresponded closely to his mood at the time. The prayer which he tells us he had in heart then, "O Lord, give me chastity and temperance, but not now", may be taked as the formula which represents the attitude of many of the Manichaean hearers.

His studies completed, he returned Thagaste, his birthplace, and began to teal grammar where he spent a little over a year Then the desire for a wider field, together ith the death of a dear friend, moved him to return to Carthage as a teacher of rhetoric. Iteanwhile the hold on Manichaeanism in wim was loosening and before long he ceased seing a Manichaean at heart. Soon after the left for Rome where he found many Manhaeans,

God was slowly but surely bringing about surgustine's conversion. In the year 385 he ras sent to Milan in answer to a request for professor of rhetoric. Here he completely roke away from Manichaeanism and fell of the preaching of St. Amorose.

In his thirty-first year he was strongly atracted to Neoplatonism by the logic of his levelopment. What attracted Augustine nost by this philosophy was its exposition of oure intellectual being and of the origin of vil. These doctrines, however, brought him loser to the Church. About this time, Pontitianus, a friend, chanced to tell him of the monastic life and the wonderful conquest over self which had been won under its inpiration.

Augustine's pride was scourged when he ealized that the unlearned were more sucessful in overcoming the flesh, while he with all his learning was wallowing in the mire of he flesh. This so chagrined and humbled nim that he hastily went to find his friend Alypius in the garden, but Augustine was so overcome with conflicting emotions that he eft Alypius and threw himself down in tears inder a fig-tree. In that state of humility and dire need, he hears the child saying "Take up and read." It seemed to Augustine that a decisive message had been sent to his own soul and his resolve was taken to break completely with his old life and write to Ambrose to ask for baptism. "So amid the solemnities of thy Church O Lord, we pour forth tears of joy: for she proclaims that thy son was dead and is alive again, was lost and is found. Alleluia."





St. Augustine

Notes

Father Superior preached the Three Hours at Holy Cross Monastery. Later in the month he made a visitation to the Convent of Saint Helena at Versailles and from there went to make his annual visitation to Saint Andrew's School, where he will remain into the early part of May.

Father Turkington preached in Holy Week at the Church of the Good Shepherd, Newburgh, New York, and conducted the Three Hours at Saint Mark's Church, Philadelphia on Good Friday. He spoke on the work of the Order of the Holy Cross at the Church of Saint Mary the Virgin, New York City; and during the week of Low Sunday conducted the annual retreat of the Oblates of Mount Calvary at Holy Cross Monastery.

Bishop Campbell assisted the Bishop of New York by confirming in the diocese during the month of April. He also conducted the Three Hours at the Church of the Holy Communion at Paterson, New Jersey.

Father Hawkins preached the Three Hours at Emmanuel Church, Bellows Falls, Vermont; and held a conference at Hamilton

College, Clinton, New York.

Father Harris conducted the Three Hours at South Kent School Connecticut.

Father Packard preached at Saint Peter's Church, Stone Ridge, New York; and after giving a quiet day at Saint Paul's Church, Lansing, Michigan, gave a number of addresses in the Diocese of Michigan.

Father Adams conducted a retreat for the Sisters of Saint John the Divine, Montreal, Canada.

Father Gunn gave a school of prayer at Trinity Church, Portsmouth, and preached the Three Hours on Good Friday. Later in the month he took part in a theological seminar at the Cathedral of Saint John the Divine, New York City.

Current Appointments

Father Turkington will conduct a school of prayer at the Chapel of Saint Christopher, Linthicum Heights, Maryland, May 15-19; will preach at Saint Paul's Church, Ivy, Virginia, May 22; and will visit Saint An-





HOLY CROSS MONASTERY
St. Augustine's Chapel from the East

drew's School, Tennessee for commencement

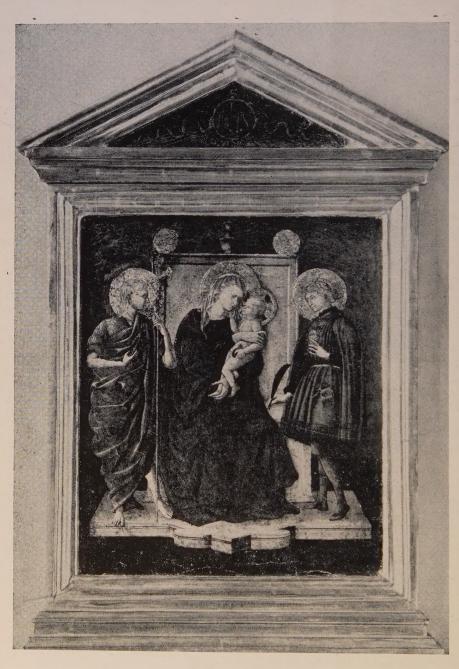
Bishop Campbell will assist with confimations in the Diocese of New York durin Sundays in May; and will conduct a retreat for the Community of the Transfiguration Glendale, Ohio, May 10-16.

Father Hawkins will conduct the service at Sing Sing Prison during the absence of Father Adams.

Father Packard will conduct a series of addresses in the Diocese of Salina, Kansa May 9-18; will conduct a retreat for member of the Confraternity of the Love of God Saint Mark's Church, Philadelphia, May 22 and will preach at Hackley School, Tarry town, New York, May 22.

An Ordo of Worship and Intercession May - June 1955

- Rogation Monday W Rogation Mass V col 2) of St. Mary 3) for the Church or Bishop-for the starving and dispossessed
- Rogation Tuesday V Mass as on May 16-for the ill and suffering
- Procession of Rogation V col 2) Vigil 3) of St. Mary of b) after Rogation Procession of Rogation V col 2) Vigil 3) of St. Mary—for the Priests Associate
- Ascension Day Double I Cl W gl cr pref of Ascension till Whitsunday unless otherwise directed—for all Religious
- Within the Octave Semidouble W gl col 2) of St. Mary 3) for the Church or Bishop cr-for the Confraternity of the Christian Life
- Within the Octave Semidouble W Mass as on May 20-for the American Church Union
- 2 Sunday after Ascension Semidouble W gl col 2) Ascension cr-for the persecuted
- Within the Octave Semidouble W Mass as on May 20-for the Companions of the Order of the Holy Cross
- 4 St. Vincent of Lerins C W Double col 2) Ascension cr-for Christian family life
- 5 Within the Octave Semidouble W Mass as on May 20-for religious education
- 6 Octave of the Ascension Gr Double W gl cr-for the Order of Saint Helena
- 7 Venerable Bede CD Double W cr-for the Seminarists Associate
- 8 Vigil of Pentecost W at Mass R gl pref of Whitsunday-for the spirit of joy
- 9 Whitsunday Double I Cl R gl seq pref of Whitsunday through Saturday-for Christian reunion
- 0 Whitsun Monday Double I Cl R gl seq col 2) Whitsunday cr-for the deacons of the Church
- Whitsun Tuesday Double I Cl R gl seq col 2) Whitsunday cr—for the peace of the world
- 1 Ember Wednesday Semidouble R gl col 2) Whitsunday seq cr-for the increase of the ministry
- 2 Thursday in Whitsun Week Semidouble R gl col 2) Martyrs of Lyons seq cr-for the bishops of the Church
- 3 Ember Friday Semidouble R gl col 2) Whitsunday seq cr-for guidance to General Convention
- 4 Ember Saturday Semidouble R gl col 2) Whitsunday seq cr-vocations to the Religious Life
- 5 Trinity Sunday Double I Cl gl cr pref of Trinity-thanksgiving for the Christian Revelation
- 6 Monday G Mass of Sunday col 2) of the saints 3) ad lib or as votive of Trinity W cols as above pref of Trinity—for the Liberian Mission
- 7 Tuesday G Mass of Sunday col 2) of the saints 3) ad lib-for the faithful departed
- 8 Wednesday G Mass as on June 7-for Saint Andrew's School
- 9 Corpus Christi Double I Cl W gl seq cr pref of Purification through Octave-for all priests
- Within the Octave Semidouble W gl seq col 2) St. Margaret of Scotland seq ad lib within the Octave er-for the Oblates of Mount Calvary
- 11 Within the Octave Semidouble W gl seq cr (St. Barnabas tr June 18)—for chaplains in the armed services
- 12 1st Sunday after Trinity Semidouble W Mass a) of Sunday gl col 2) Corpus Christi cr or b) at Corpus Christi Solemnity of the Feast gl col 2) Sunday cr LG Sunday (unless the Mass is also sung)—for a sense of responsibility for the unfortunate
- Within the Octave Semidouble W gl col 2) St. Anthony of Padua C seq cr-for the Confraternity of the Love of God
- 14 Within the Octave Semidouble W gl col 2) St. Basil the Great BCD seq cr-for Mount Calvary Priory
- 15 Within the Octave Semidouble W Mass as on June 11-for the Community of Saint Mary
- 6 Octave of Corpus Christi Gr Double W gl seq cr-for the Confraternity of the Blessed Sacrament
- Note on days indicated in Italics ordinary Requiem and Votive Masses may be said



Madonna
By Pesellino